

AN
APOLOGY
FOR WOMEN:
OR,
Womens Defence.

Pen'd by C. N. late of
Albane Hall in Oxon.

SOCRAT.

*Melius est mulieri non omnino nasci,
quàm conuitijs lacerari.*

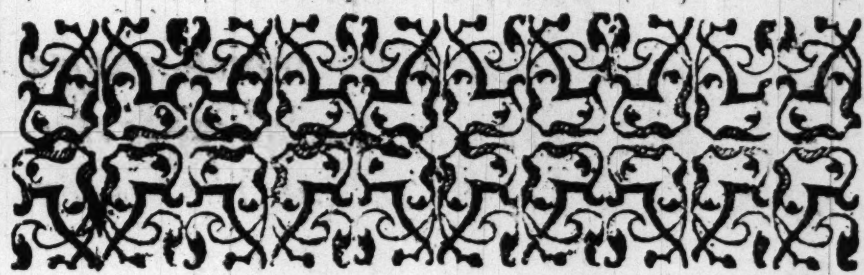
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TO THE RIGHT
EXCELLENTLY VER-

tuous Lady, MARY, Coun-
tess of Buckingham, C. N.

wishest euent of all felicitie.



ADAM, I neede not haue a
Lanterne & a Candle to
inuestigate a vertuous
woman, as Diogenes had
to finde an honest man :
they appeare like so many Starres, fixed in
this terrestriall Globe. Yet no sooner did
the Sunne of your presence enter into the
Horizon of my thoughts, but it ouershad-
dowed all the fore-appearers Honour
seated in your brest, findes it selfe adorned
as in a rich Palace, making that excellent,

A 2

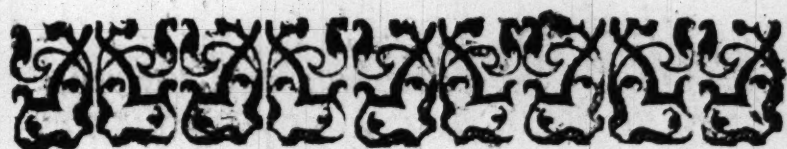
which

The Epistle Dedicatorie.

which makes it admirable, which caused me to present vnto your Ladiships protection, this my ill-looking Infant, the maden-head (as I may so tearme it) of my inuention, conceined in my brains, by the frothy word of many Hyperbolizing selfe-conceitists, who deeme it their greatest grace, to be able to disgrace women. If then (exquisite Lady) an ouer-speedy or weaning desire of repulsing your sexes wrongs, hath caused my braines with Semele, to bring forth this abortiue Bacchus, or brood. Be you the Ioue to nourish it in the lap of your good liking, that being wrapt in the swaddling bands of your fauour, the cold of contempt may not so easily freeze it. And if Minerva grant a safe returne to my Muse trafficking in her Indies, I shall, I hope, present you with a more richer Prize.

Your Ladiships vnfainedly
deuoted in all
obseruant seruice,

CH. NEWSTEAD.



TO THE READER.



Ourteous Reader, if thy tongue hath not tyed thee to a curst wife, I doubt not, but the generall view of my Subiect, wil winne at the least thy ordinarie acceptation.

But when by perusing, thou wouldst espy how it is treated of, if thou beest illeterate, and the Curtaine of Ignorance be drawne before the eyes of thy Iudgement, I doe not much wey how thou art opinionated of me: if thou commend me, I shal esteeme (as Antisthenes did, when he was praised of an euill one) rather worse then better of my selfe: for quicquid pene vulgus laudat, vituperio dignū est: Whatsoeuer ignorance cōmendeih, most vsually deserues to be discommended. I had rather with Lysimachus the Poet haue the approbation of one iudicious Cato, then the applause of a multitude: the iudgements of the iudicious, and the vulgar, doe seldome iumpe. But if thou beest such an one as Lucilius would haue his Auditor, remember igno-

Misere me-
tui mali ali-
quid in me
admiserim.
Petrar. de
virt. opin.

Tull. de
Orat. l. 2.

To the Reader.

rant, nor learned; Because (saith hee) the one doth understand nothing, and the other more then I doe of my selfe. If thou beest, I say, lukewarme in knowledge, and that the Aurora of Minerua, the dawning of the day of literature, begins to twy-light thy capacitie; Iudge fauourably of the faults, that thy Eagle-eyed scrupulositie perceiues, they may bee errors of ignorance seene to thee: but they are an ignorance of the errors, vn-seene to me. But if by the Ladder of industry (if any for the subiects sake dare to credit) thou hast ascended the top of Parnassus, I neede not tell thee, as the Poet saith of one, *Nemo repentè fuit doctissimus*, that perfection comes by degrees. Zeuxis his Helena was not suddenly lim'd forth with one Pensil: Braines to day are as empty, as Tellus his purse of money, may to morrow, with Midas, be stufte with the gold of inuention.

Qui non est hodie, cras magis aptus erit. Whatsoeuer thou art, unlesse thou be a Brownist, I meane obstinate, I doubt not, but it will perfume thy breath, for euer tainting women with reproches. But thou wilt say, thy euill speeches of them proceeds from mirth: thou mayst as well say thou dost lye with them, as belye them in iest. No intentions
can

To the Reader.

can make absolute evils good. Againe, iests should be fecetosi, not acetosi; pleasing, not piercing, neither continuall: therefore they are called sales of the Latines, quasi condimenta; we should vse the as Spices, to season our talke, not as the subiect of it. But many may say with Philippus the Iester, that they haue got such an habit in speaking ill of them in iest, that they know not how to speake well of them in earnest. And it is a shrewd signe he neuer meanes well, that speakes alwayes ill. But lest thou turne from them, to iest on mee, for my prolixitie, in bidding mee (as Diogenes did the Citizens, that had exceeding ample gates, to a little Citie) shut the gates of my Preface, lest the City of my Book runne forth, I will leaue thee.

Thine, as thou vvest me,

C. N.



A



O



AN
 APOLOGY
 FOR VVOMEN:
 OR,
Womens Defence.

Of women in generall.



Vi alium sequitur, ni- Sen. Epist. 37.
hil sequitur, who
 makes alwayes ex-
 amples his Copie,
 shall many times
 erre from the rules
 of discretion. Should I tread in
 the

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the steps of our precisest Metho-
dists, in defining my Subiect, I
might sceme with *Didymus*, to write
that which each one knew, and giue
a new testimonie of that old and
highway *Adage*, *ἄχρον ἐν μεσημβρίᾳ ἀπῆλθε*,
to burne Candle at noone day. For
what so ignorant a *Licinius*, whose
darke capacitie is not enlightened
with this little candle of knowledge,
to know what man is (for euery one
knowes man in generall, though
few in particular themselves) from
whom woman differs, onely in a
materiall designation, hauing one
and the same specificall essence.
Now the golden Ball, which their
deserts do challenge, is not honour,
nor riches, nor beauty; but vertue.
I strue not to make them excell
men, as *Cæsar* did *Pompey* in digni-
tie, or as the *Lydeans* Dames did
their Husbands, in masterie; but as
Seneca did his Father, in vertue:

Hæc

Hac ista honesta contentio; this is an honest contention, or contentious honestie.

It is true, at first, when there was but two actors, vpon this Theater of the world, woman was the Syren, that allured man vnto euill: but now each man with *Tiresias*, is metamorphosed into a woman: pleasures and delights, are the ingendring Serpents, that haue womanized their affections: Men were the more perfect by nature: but women now then they, by industrie, (and it is more difficult to re-obtain vertue, then to keepe it.) *Eue* then tempted *Adam*, but now *Adam* tempts *Eue*: and it is better to bee conquered by Nature, then by Art. It is *Catulus* his saying, that he could in those things, which nature gaue to man, suffer patiently himselfe to be subdued, but not in those that might be assequated, and got by

Tull. orat. 1. 2.

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Lin. Dec. 3. our endeouours. For to be delinquent or faulty by nature, that is not ours, but natures fault; but to be ill by corruption, that is not natures, but our fault. VVhat if she were an instrumentall cause of our fall, was she not as much the cause of our rising? But wee all sooner forget benefits, then iniuries: we are Eagle-eyed in espying their faults, but dark sighted Owles, in perceiuing their vertues.

Lin. Dec. 3. But not to make them all alike vertuous, as *Mantuan* would haue them vicious, there are of women three sorts: The first are those who haue both a Theoreticall and Practicall knowledge of vertue by themselves, vnderstanding those things that are good, and willingly desiring to effect them: and these may I condingly entitle, as the *Romans* did *Titus, deliciae humani generis*, the delight of mankinde: each one of these is a *Scipio, qui nihil in vita nisi laudan-*

*Paterc.
pag. 125.*

or, *Womens Defence.*

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laudandum, aut fecit, aut dixit, who neither speake, nor doe any thing, but which is commendable; so apt to all goodnes, that they seeme with *Cato* to be borne to all actions they vndertake. The second, are those who though not so excellent, yet laudable: for although we maruell at the greatest, yet wee praise those that are lesse: *non statim statim passillus est, si quis maximo minus est*: hee is not presently a Pigmy, that is lesse then a gyant. In transcendent things those are great, which are next to the best: those, I say, who with *Licinius* haue neede of one to direct them to goodnes; although they know not that which is honest by themselves, yet they obey others rightly admonishing them, and *admoneri velle secunda virtus*, it is a second vertue, to indure reproving: for it argues a willingnesse to bee good: and *pars magna bonitatis est*, *Sen. Epist.*

B 3

velle 34.

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Diod. de
Jamb.

Horat. de
Arte Poet.

Euph. Sat.
Apollo.

Phar. in pra-
da Mar.

velle fieri bonum : the next degree of goodnes, is the desire of goodnes : these may I tearme, as *Plutarch* doth *Alcibiades*, *Camelions*, from their facilitie of manners, whose mindes bend like the bones of the *Iambulans*, whither you will force them. *Cereus in vitium flecti*, as the Poet saith of yong men, easie to bee drawne either to vertue, or vice. But *natura suis nervis pulcherrimum corpus*, as perfect there is no so heauenly a body, in which doth not hang some clouds of corruption. *Non datur sincerum aliquod sine mali admixtione* : there is nothing so sincere that hath not some admixtion of euill. In this *Attica* and pleasing field of woman, there growe some Thistles among the Violets, and these are the third sort, the dregges and scumme (as the Latines said of the Romanes) of woman kinde: obstinate *Heraclites*, who neither know

or, *Womens Defence.*

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know good themselves, nor con-
discend to others admonitions:
These I exclude (as *Aristotle* doth *Arist. Eth.*
them from his *Ethicks*) from vn-
der the shield of my defence, al-
though your foule-mouthed *Man-*
tuans take occasion to make these
the Axeltree, on which the wheele
of their tongues do continually run:
who, because their deserts could
neuer seate them in the fauour of a-
ny vertuous women, therefore they
empty the dregs of their stomacks
vpon all, with the Romans, for one
Tyrannicall *Tarquinius*, to hate all
Kings, like expert Logicians, out of
particulars, concluding an vniuer-
sall. Aske them what woman is: and
you shall haue them speake contra-
diction *ex tempore*: they are *mala ne-*
cessaria, necessary euils: as though
euill could be necessary: Since what-
soeuer is needful, appertaines either
to the *esse*, or *bene*: *Esse* of man, and
there

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there is nothing necessary either to his essence or perfection that is ill. But lest if I should suffer the Planet of my wit to wander in the whole heauen of woman, and runne at randome in the ample field of their vertues, it might stray perhaps from the path way of Iudgement; I will now teather and confine it within the ground-plot of each of their particular qualities.

Of their religious Piety.

*Orosius lib.
de Christi
Nobilit.*

Hall.

*Fax lib. de
Mar.*

Religion meritoriously challengeth to act the first part of their praise: and *Orosius* tels me, that whom we would make immortall, we must proue religious. Our *Martilda Sancti Brigit Hildegard*, the first accusers of the Romish Religiō; the learned sister of *Nazianzen*, *Paula Saluina Celantia*, Pillers of the Church: Holy *Apollonia*, whose celestiall

lestiall fire of zeale extinguished
the smart of this earthly and cu-
linary fire: *Vrsula*, who with e-
leuen thousand Virgins suffered
Martyrdome, seeme to obiekt enuy
vnto me, in concealing theirs and
innumerable other pieties: but, alas,
I want not the will, but the power.

The Poet bids me looke: *Quid va-*
leant humeri? And I finde the shoul-
ders of my inuention too narrow to
beare the burthē of their due praises

Horatius.

Οὐδ' ἂν μοι δέκα μὲ γλῶσσαι δέκα ὃ σόματ'
ἔσεν. If I had as many tongues as *Bri-*

Hom. ad Il.
lib. 2.

arius had hands, I could not enu-
merate the praises due to their de-
uotions: and it is better your pieties
be conceal'd, then insufficiently re-
ueal'd; whiles we praise by halues,
we disgrace: an ill Instrument may
shame a good worke: the vn-
worthinesse of the agent many
times curses a good enterprise. *Cæ-*
sar his warres had better beene in-
uelo-

An Apologie for Women:

veloped in obscurity then diuulged
by botching *Labio*; Truth is better
hid, then wronged by telling.

Of their Continency and Chastity.

*Aristo. Ethic.
lib. 7. cap. 1.
Auson. hoc
solum fecit
nobile quod
perijt.*

Continency is defined by the
Prince of Philosophers, when
we immoderately desire pleasures,
and yet abstaine from them. This de-
finition lookes like *Otho* his life,
onely good in the end: the sweet of
it, which makes continency a vertue
consists as the honey of the Bee, in
the Taile (for *Vbruncus* defines, *si bene
desines tota est*) too immoderately to
desire pleasures, that argues weaknes:
but to be able to cast the cold ashes
of restraint, on the burning coles of
desires, that the strongest vertue: the
object then of continency is plea-
sures in generall; giue mee leaue to
restraine them onely to Veneriall.

The

Or, Womens Defence.

II

The first part of this vertue, viz. to immoderately desire, I doubt not but the greatest Mysogunians will grant vnto them: for the oracle of our beliefe doth testifie it, rearming them the weaker vessels: and weaknesse alwayes is the most subiect to gape after pleasures, and in their bodies (if it may not seeme superfluous) to adde the Sunne of verity the candle light of humane reason. Aire (saith the Philosopher) doth predominate, and where most aire is, there is most *Humidum radicale*: being both of one nature, indifferently hot and moist, where there is most *Humidum radicale*, there is most ability of body, and where the body is most able, there naturally should be most desire.

Now if any obiect as a fault, the natural pronenesse of their bodies, *Ciceroes* answer to the Romans refusing *Murena* to be consul, because
he

Tulli. de Oratore li. i.

he had liued in *Asia*, shall be mine, telling them, that was not commendable in *Murena*, that he had neuer seene, but that he had liued continually in *Asia*. What if their bodies be an *Asia*, full of delights? that is not discommendable: but that their soules, a *Murena*, should liue chaste in the *Asia* of their bodies, thats laudable (as *Seneca* saith of *Leuanius*) *Hoc multo fortius ebrio ac vomitante populo sobrium esse*; by this they are most vertuous, that their mindes should be sober, amongst the riotous pleasures of their bodies. It is the chiefeest part of Continency, that it can, but will not doe ill. Now to proue their voluntary abstinence from those their desires, examples must be my only *Medium*, which although they bee not demonstrable arguments to proue a truth, yet they are probable, for (saith *Cicero*) *ut habet in etatibus auctoritatem senectus,*

nectus, sic in exemplis antiquitas:
ancient examples to present times
should be as venerable, as old age to
youth. *Optimum ex praterito confi-*
lium presentis venit, wee may best

Sen. Epif.
18.

iudge of the present by things past.
Lucretia, being asked of her hus-
band, when *Tarquinius* had offered
her violence, how shee did? answer-
red, *Quid salum est mulieri amissa*

Lixi. Deca.
12.

pudicitia? What can be safe to a wo-
man, when shee is bereaued of her
chastity? The Romane Lady that
neuer kist man, but her husband, did
therefore deemed all men like vnto
him, to haue obnoxious & noysom
breaths. The Thebane maide, before
Nicanor should be the caruer vp of
her virginity, chose to be her owne
boistrous Butcher. Our *Matilda,*
ere she would assent to the vnlawfull
sute of King *Iohn,* fled to a Monaste-
ry, and there suffered death. And
what was the reason that the anci-
ents

Speed
Chron.!

ents constituted them the mouthes
of their Oracles, and gouernors of
their Temples, but for their chasti-
ty and sanctity? and whosoever shall
read histories, or looke into these
present times, shall find many chaste
Orythias, for one *Carneades*, many
continent *Clea's* for one *Socrates*, and
on the contrary many a lasciuious
Caligula, for one *Messalina*, many an
incontinent *Tiberius*, for one *Linia*:
but that which giues the most luster
of their continency, is, that men who
as I haue proued should be natural-
ly most chaste, are assailants, where-
as they should bee defendants: but
now custome hath made it no fault
in them, for *Multitudo peccantium*
tollit peccatum, the multitude of of-
fenders takes away the offence, and
faults are no longer feared, then
that they are rare, but our English
so *Seneca* tels them, that offences are
much greater, as they are more vni-
uersall.

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uerfal. Do they not obserue houres,
dayes, and all occasions, to batter
the walles of their chastity? And
what will not importunity and op-
portunity effect? which as they ag-
grauate the fault in the agent, so
they extenuate, though not excuse
it in the patient. Certainly, if they
should vse the like meanes, to ob-
taine men, a Nay would bee as sel-
dome as treason in the mouthes of
most men. Yet so iniurious are the
censures of these our times, that if a
Ioue vanquish but, or vitiate, or in-
or in vanquishing, viciate a silly *Io*,
a graue *Cato*, a light or tender Vir-
gin, black infamy shall ouercloud,
and brand her reputation, not
once touching his.

Juena.
Sat.

*Ille pretium sceleris,
tulit hic Diadema.*
Of he fault poore she
shall beare the blame,
when he's crown'd with
a Diadem.

As

An Apologie for Women:

Drayton
Poet.

As sweetely sings a Lady in our
English Ouid.

To men is granted
priviledge to tempt:
But in that Charter,
women be exempt:
Their fault it selfe
serves for the faults excuse,
And makes it ours,
though yours be the abuse:
And howsoever,
although by force they win,
Yet on our weaknesse,
still returnes the sinne.

Incontinentus
semi-malus
Arist. Ethic.
l. 7.
Continentia
melior Tem.
Arist. Ethic.
l. 7.

Sene Epif.

If women bee vnchaste, they are
but incontinent, and therefore but
semi-male, but halfe euill: If man be
vnchaste, he is vntemperate, & ther-
fore *totaliter malus*, wholly euil, if they
be both chaste, shee is continent,
and he but temperant, and therefore
more to be praised: for *Quamuis a-*
eundem finem uterque peruenierit,
tamen maior est laus, idem efficere dis-
fici-

faciliore materia: although they both
attaine the same end, yet it is the
more laudable to effect the same
in a more difficult matter.

*Of their Fortitude and Mag-
nanimity.*

ALthough continency bee the
best fortitude, and it is the grea-
test conquest, when the body is the
Chariot, that carries the minde tri-
umphing ouer its affections: there-
fore *Laelius* told his friend, being in-
snared with the beauty of *Syphax*
his wife, that it would be a more no-
ble victory, to conquer his affecti-
ons to her, then in subduing the
husband: *Maximum est imperium im-
perare sibi*, and he is most valiant
that conquers himselfe: yet because
you shall not deeme them inferiour
to you in warrelike fortitude, take
Seneca's iudgement of them. *Quis*
dix.

Lini. deca.

Sen. ca. 16.

C

*dixerit naturam maligne cum mulie-
ribus egisse, par illis mihi crede vi-
gor, &c.* who saith, that nature hath
giuen her fauours sparingly to wo-
man, they haue the same vigour, and
can, as well tolerate labours, as
men, if they be accustomed to them.
To omit the men-conquering *Ama-
zons*, there is none I know so ob-
scure, to whom the trumpet of fame
hath not blowne their valors. *Xerx-
es* (he that was alwayes last in the
field, and first out) seeing *Artemisia*
brauely fighting amongst his Cap-
taines, sayd (for euen the vicious
thinke well of vertue) *Οἱ μάρτυρες
ἄνδρες υἱοὶ γυναικῶν αἱ δὲ γυναικῶν ἀνδρες:*
as there is in man womanish feare,
so there is in woman virill auda-
city.

*Diodorus
lib. 20.*

*Florus de
Bello Cim.*

The Romanes had no lesse fight
with the women, then with their
husbands, in conquering the *Cim-
brians*. *Semiramis* receiuing ignomi-
nious

nious speeches from the King of the
Indians, renunciated and sent him
 word, she intended not to fight with
 words, but with swords. The anci-
 ent inhabitants of this Ile, the Brit-
 taines, *Vaodicia* being their General,
 shaked off the Romane yoke, and
 most of their prosperous battels
 were when women did leade them.

*Diodorus de
antiqui.*

Cam. Brit.

*Tacitus
Anna. 4.*

And was not *France* wholly over-
 runne by our English, vntill (as the
 French brag) that valorous *Ioane*
 gaue life to the French, confron-
 ted our braue *Bedford* in the field?
 And what was the Phoenix of her
 time, our euer to bee renowned
 Queene, *Elizabeth*, at whose frowne
 Kings trembled? And that fiery-spi-
 rited *Blanch*, Dutches of *Orleance*,
 when King *Philip* had giuen her
 disgracefull words, replied, that if
 (to vse my authors words) she had
 a paire of , hee durst not so
 haue reuiled her. But thou wilt say,

*Grim. his
Fran.*

Fren. Hist.

Sene.

they may haue couragious minds, but they want force. Oh ! men are stronger then they. So are many beasts stronger then men, *Corpus si magnas habet vires, non aliter quam furiosi validum est* : Valour consists in the minde, not in the body; not Megafomity, but Magnanimity, is the vertue: it is the minde that extols deiected things, illustrates base things, dehonestates great things. They yeeld to men to haue windes like *Dionysius* that strong-sided Trumpeter, who with his breath could puffle about Wind-Mils.

Ælianus
Hist.

Hom. Il. 1. 3.

So that they haue minds able to blow away all base feares: And what more euident signe of their valor, then their loue of it? *Homer* induceth *Helena* complaining of *Hymen*, that hee had espoused her to one, who durst not defend her against the enemy. The *Laconians* seeing their husbands feare, lending them wings

wings to flye from the field, asked them if they intended to obſcond themſelues in their mothers bellies? *Tiphane* perceiuing her beloued *Bertrand*, for the ſweet of her cōpanie, to let his deſire of Martiall affaires quaille within him; told him ſhe ſhould the entirelier loue him, if he did ſtil proſecute the honour and reputation of Chiualry. *Damatris* Erasm. Rhet. her ſonne complaining of the ſhortneſſe of his ſword, bid him ſtand neerer his enemy. *Venus* did more affect bloody *Mars*, then timorous & faire fac't *Apollo*. And how many *Katherines* choſe rather to bee courted with conquering Launces, then Court-like Rapiers? I might heere a *poſteriore* (as the Logicians tearme it) from the effects inferre their fortitudes, women beeing the cauſe of that *calor cœleſtis*, the heauenly fire of loue, which burnes, as it did in *Lepidus*, all ignoble, and ſeruile

An Apologie for Women:

feares from mens hearts, the whetstone (as one saith of Anger) that exacuates and sets an edge on mens obtuse and blunt affections: the *Lapis Alchimicus*, the Philosophers Stone, that conuerts Leaden passions, into any golden sweet content: but that many pens haue testified the same, and I am loth to bee a Broker of other mens wits.

*Of their constancie and true
loue.*

THere is a greater Sympathy of affections in friendships, *amicitia* then *amoriositas*, betwixt man & womā, then man and man. For you shall not reade of aboue foure or five couples of men that were linkt together in the bands of faithfull friendship, when Authors swarme with examples betwixt the other.

Suet. p. 280. Similitudo morum, the similitude of affections, as *Otho* obtained *Neros*,
is

is the cause of virall friendship: but
in quots, nature it selfe, is the founda-
 tion of coniugall friendship. It is
Incunda amicitia, that is the cause of
 this *vera amicitia*. It is pleasure, that
 tyes the indissoluble knot of true
 friendship; delight begins it, hone-
 stie confirms it: for where pleasure
 is, there is desire of societie, and
 thats the key, that locks their
 thoughts together. Shee then that
 is espoused to one whom shee doth
 not affect, if shee loue another, can
 not be said to be inconstant, but in-
 continent. For inconstancie is a ne-
 gation of constancie: they must
 then first loue, ere they bee in-
 constant. If then (courteous Reader)
 thou doest, but ballance the scales
 of thy iudgement with impartiali-
 tie, duely waying the nature of in-
 constancie, thou wilt not hereafter
 so rashly accuse them of instable-
 nes. What if there be one *Helena*

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amongst all the Græcians ; one
Liua amongst all the Romans; one
Cleopatra amongst all the Egyptian
 ans : wilt thou therefore shoot the
 arrow of thy fame-wounding
 iudgement against all , the Græci-
 ans, Romanes and Egyptians? There
 is no motion, but circular, that is al-
 wayes perfect. All are not Starres,
 fixed in the Orbe of constancie,
 there must bee some straying Pla-
 nets. *Elisa* Queene of Carthage, her
 Husband being murdered , and af-
 terward beeing sollicitated of many
 for her loue, præcipitated her selfe
 from a Sky-kissing Turret, saying,
 I come, my *Sycheus* , I come. *Theo-
 gena*, wife to *Agathocles* , refused to
 depart from him, when all his sub-
 iects had relinquisht and forsaken
 him, saying, *Se non prospera tantum,
 sed omnis fortuna inisse societatem*, she
 was as wel married to him in aduer-
 sitie, as in prosperitie. And not to
 stand

Just. l. 18.

Just. l. 18.

stand particularizing, the Getoi women would not be sent from their husbands besieged: but would participate of the same fortune they did. It beeing a custome amongst the Indians, that the women should be buried quick with their husbands, if the thred of their liues were first cut, they so willingly condescended vnto it, that many times one man hauing two wiues, they would be at mortall strife, who should be interred with him. *Martia*, the Daughter of *Cato*, being demanded when she would surcease from mourning for her deceased husband, *Cum & vita inquit*: When I cease to liue. The wife of *Philo*, when shee was asked why shee did not adorne her selfe with Iewels at publike solemnizations, answered, It sufficeth me, that I haue for my ornament the vertue of my husband. The Wife of *Pompey* slew her selfe vpon his dead corps,

Sen. Trag. corps, from whom, I thinke, the Tragedian took his sentence, *Mors misera non est, commori cum quo velis.*

*Pale death to life
is oft of those preferd,
who are with those,
whom they doe loue, interr'd.*

Should I stand to enumerate all the regular Matrons that mooue within the speare of fidelitie; I might seeme by a Logically Induction, in reckoning vp all particulars, to inferre a generall. Women, their mindes are crystall, which writ on by the Diamond of loue, the flubbering fingers of Time can neuer obliterate or blot forth: Like the state of the world aboue the Moon, where there is no change. Their minds perhaps, as (*Seneca* saith) a wise mans, may wauer, but neuer alter.

Sen. ep. 55.

Of

*Of their contempt, and freenesse
from Gluttonie.*

T Here is none, I thinke, so scrupulously malicious, vnlesse hee *Rick. Rhet.* resemble the Philosopher, who doubted whether he were a man or a woman, and therefore would haue it decided by disputation, that will suffer any thought to mooue within the Zodiacke of there imaginations, which doth not in this giue Woman the preeminence. Peruse thou all Authors, that haue in there writings disgorged and spet forth their venemous rancour against them: and if thou canst finde two of them that were addicted to Gastrimorgisme, I will grant thee to inferre that they are all dishmongers, when the streame of Autors beares floting on their Pageants, innumerable mens names, who by *πολυπασία* and *πολυφαγία* haue brought

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brought both bodies and purses in-
to consumptions. *Philoxenus* wi-
shed his necke were as long as a
Cranes, that hee might the longer
feele the sweetnes of his meat:
and he (*qualis vita, finis ita*) hauing
taken a mortall surfet, by deuouring
almost a *Polypus* of the quantitie of
two Ells, desired to comfort his
empty stomack, that death should
separate his leane soule, from his fat
body, that he might eat the remain-
der. Sminderides, whose eyes were
fixe times as long shut with *Glutto-*
nie, as *Endymions* was with sleepe,
from beholding the Sunne, and
then forsooth by Loue, being awa-
ked from his sluggishnes, he rode a
wooing, brauely attended with a
thousand Cookes, as many Fow-
lers, and so many Fishers. How ma-
ny *Nero's* shall you finde banquet-
ting, and swilling, from midday, to
midnight, with *Vitellins*, making (as
one

Helian. l. 12.

one saith) their *πρυφὴ ὕψη* and *πύματα*,
 their *πύματα* : and *honestum ei parum*
est, cui corpus multum, whose belly is
 his god, honestie most commonly
 is his slaue.

Of their dextericall wits.

IF the acutenesse of wit doe fol-
 low, and be seene by the purenes
 of the temperature of the body, as
 without doubt it is : for it heere is v-
 sually *ἀφ' ἀκριδεσίν*, the most exact
 sense of feeling and *μαλακότεροι σαρκί*,
 a soft temperate flesh, where
 there is a smirke and quicke wit :
 women (being they are most com-
 monly imbued with those corporall
 fauours) should by a consequent
 bee the best *διφύες*, haue the most ac-
 tiue, and excelling wits : and when
Aristotle prefer's the more obtuse
 and melancholy wit, before the
 dextericall ; it is in affaires where
 there

there is time for deliberation : otherwaies the præ-wit excels the poſt wit, as actions performed in reaſon, doe thoſe which are out of reaſon. For many times, when occaſion is offered the præ-wit takes it by the forehead, when the other whiles the time away it: doth ſearch the corners of the braines, for the oyle of inuentions, ſtaves till the doore of answering be ſhut againſt it: Like the meſſenger that came to tell *Cassius* of the victory, when hee had already ſlaine himſelfe in deſpaire of it: and *elleborum fruſtra curiam catiſ agra tumebat*.

*Paterc.**pa. 122.**Persius.*

*In vaine we to inuention flye,
when occaſion's paſt, for to reply.*

Socrates teacheth perſpicuitie of wit, *aurum diuinum*, diuine and refined gold, whoſe Mine is the minde of a woman : And therefore the Muſes, the fountaine of all wit, were women : The Sybils, *quarum*

quot

quot verba, tot Oracula, whose words
 as an Oracle to the Romanes, were
 women. The quintessence, the *A*
per se (as one saith of Poets) of
 wit: the euen flowing *Euripus* of *Aeneas Syl.*
 faculty, learned *Sapho*, a vvoman.
 The daughter of *Tully* being asked
 in scurrility, by *Metellus* who was her
 Father? replyed, It would behard
 for thee to answere it, by reason of
 thy Mother, (for shee was esteem'd
 none of the honestest.) It vvas a
 pretty extemporarie sleight of *Se-* *Aelia. l. 7.*
marimus: who, when the Indian
 King caused her to ascend his
 Throne, and gaue her authority to
 command the Souldiours, to doe
 what she would; she presently bid
 them kill the King himselfe: and so
 she obtained his Kingdome. And
 whose eye is not blinded with ma-
 lignitie, may see the flood of their
 wits still to flow in these our times.

It is a more then probable signe,
 that

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that they excell men in the actiue-
nesse of wit, in that (as I haue proo-
ued) they are lesse incident to Gur-
mandizing: for *παχέα γαστήρ ἐνθάδε τῶν*

Lab. in Iulic.

τῆς τελευτῆς: and as a modern Poet pithy-
ly Englisheth:

*Fat panches make leane pates,
and groser bits
Enrich the ribs,
but bankront quite the wits.*

Of their wisedome.

*Mag. in Aris.
l. 3.*

Perspiciuitie of wit is of the Mora-
lists made the chiefeft part of
wisdom, differing solely from it:
as *pars* doth a *toto*: as the part from
the whole. Indeed, wisdom is
nothing but a perfected wit, it be-
ing onely necessary by nature: the
other parts got by experience. If
then women haue actiuenesse of
wit, reason will tell you, they most
easily attaine to prudence, which is
(be-

(because the knife of occasion, will not suffer me to shred it into all his parts) either Oeconomically, or Politically. Concerning the first, the whole multitude cries, as they doe to Kings, *Regnant, regnant*: Let it appertaine to the Sexe feminine to gouern the house, and so their politike prudence, who knowes how to guide a little, will quickly learn how to gouerne much. Our politike Prudence sprung first, from Oeconomical. And *domus* (saith *Aristotle*) est *quasi parua quædam ciuitas, & ciuitas quasi magna domus*: a house is, as it were a little Citie, and a Citie, as it were, a great house. But let one, vvho with *Diogenes* could neuer afford woman a good vvord, speake for them, saying, that nature had denied vnto them strength: for otherwise, their courage beeing corroborated by policy, would bee vnconquerable. *Antipater* vvvas accustomed

D

med

Dial. 18.

Lin. Dc. 3.

Tac. Ann. l. 6

Diodorus

Sen. ep. 42.

med vvith his Daughter *Phila*, to
 consult of his most serious and war-
 like affaires. *Tannaquill*, that poli-
 tick Romane Dame, obtained by
 the sleysts of her wits, two Empire-
 domes. *Agrippina*, when al the Cap-
 taines could not asswage the raging
 of the people, with her sweet and
 Nectar-flowing words of vvit, cal-
 med and pacified them. *Heluna*, the
 Mother of *Seneca*, was expert in all
 Science: The Armenians expulsed
 their King, to haue a VVoman sway
 the Scepter of their Monarchy:
 shewing, that there are women both
 more wise to iudge vvhat is to bee
 expected, and more constant to
 beare it when it is hapned. But I
 may say of their vertues, as one saith
 of vices; *Multarum latent virtutes,*
quia imbecilles sunt, the clouds of
 obscuritie, many times overshad-
 dow the Sunne of their Vertues
 from shining: and *hand distat iner-*
tia

tiacalcita virtus. Vertue concealed, is esteemed little better then sluggishness. They may haue nature vvhich begins; Art which directs; but they want vse, which perfecteth. *Generosos animos Otium corrumpit:* want of imployment, corrupts the brauest spirits; the fountain of their vertue, corrupts by standing. Want of vse, causeth disabilitie; but custome, perfection.

Of their Beauty.

ALthough it bee a Tenent a- *Diod. l. de Antiq.*
mongst the Stoicks (who would haue men impassionate, & without affections, as *Diodorus* writes of some Arabians) that there is no externall good, addes perfection to a man: Yet the *Peripateticks* hold them, although not necessarie, yet requisite, as one distinguisheth, not absolute: *sed respectiue*, they doe not

Arist. Eth.
l. 2.

concurrer to perfection, as it is perfection, but as it is mans perfection: and of all aduentitiall, and extrinsicall goods, *Aristotle* gives the principalitie to pulchritude, which doth not cause vertue, but graceth it. *Plutarch* accuseth *Seneca* of inconsiderate Iudgement, in that he accuseth *Virgil* of errour, in saying that *Gratior est pulchro veniens e corpore virtus.*

Plac't with beauty, vertue's like

Rich Pearle set in a Margarite.

Gal. de Mor.

Non satis est (saith *Galateus*) *bene quid facere, nisi etiam fiat venuste.* It is not sufficient to performe actions so vvel, vnlesse also decently. *Sumus*

Ofor. de Glor.

omnes (saith *Oforius*) *natura concinnitatis, appetentes*: wee all naturally desire neatnes, & concinnity. Beautie is call'd of *Plato*, a prerogative of nature, accidentall to few: Of *Theophrastus*, *silentem fraudem, quod absque verbis persuadebat*: a silent fraud,

fraud, that perswades without words.

Of *Carneades*, ἀδελφότητος Βασιλέα: a *Laetitia*

Kingdome without a guard; be- *Car.*

cause it commands without com-

pulsion. And therefore saith the

Philosopher, If there were any a-

mongst the gods, that did excell in

externall lineaments, the rest would

deeme it meet that they should go-

uerne. The *Catharri* chose them to *Diod. l. de*

be libertie free, who were of a come- *Ant.*

ly proportion, the rest they made

seruile. And if I may not come *Sacra mis-*

within the reach of *Iuuenals* lash, *cere profanis.*

the *primus Motor*, the abstract of *Persius Sat.*

fairenesse, entitled (with reuerence

be it spoken) his Spouse in the *Can-*

ticles, by the name of faire: Intima-

ting the Adamantine and winning

power it hath, with mortals. For

beeing the *species* of each obiect, &

impressed in the sence, before it

bee in the vaderstanding, it is a

good consequent, that whatsoeuer

is most delightfull to the Organical
 senses, the Intellectuall parts are
 most willing to receive. I neede not
 set inuention on the racke, to proue
 their Prerogatiue in corporall fea-
 ture, as I haue in their internall
 and mentall forme, since our sensi-
 ble eyes doe more easily see, then
 our intelligible vnderstand. I haue
 need of a *Sapho's* wit, to describe the
 Rose of their beauty; not an *Aristo-
 tles* Iudgement, to proue it. Let
 each ones senses bee the glasse, in
 which they view beauty; and then,
 I thinke, there will be none so hy-
 pocriticall, or false, that will not re-
 flexe some shaddow of their pul-
 chritude, by which they may see
 them to surpasse men. *Quantum len-
 ta solent inter viburna Cupressi*, as
 much as the lofty Cypresse doth
 ouerpeere the limber shrubbe:
 or, as one saith of *Ephesus*, *καλῶς
 ἐν μεγάλῳις ὅσον Ροδοπῇ ἐν παρθένοις*, as faire
 not

*Achil. Tac.
 lib. 8.*

not amongst, but aboue men;
as *Rodope*, aboue the Virgins. The
Crafs of their bodies, comes nee-
rest to the Physicians *temperamen-*
tum ad pondus. Although selfe-tor-
menting enuie, which alwaies, *tan-*
quam ignis summa petit, a perpetuall
companion of vertue, seek to con-
geale vapours in the sky of beauty,
with the noisomnesse of its breath,
by obiecting incontinence vnto it,
as a Poet sings:

There is no name
(if she be false or not,)

But being faire,

some enuious tongue will blot:

As if nature were an Hypocrite,
to candie ouer the bitter Pils of the
minde, with sugred outsides. No,
no, their externall feature doth
strive (as *Paterculus* saith of
Victinius) with the excellencie of
their mindes; whose vertues being
a Jewell, inuoloped in the siluer Ore

Dioge. Laer.
in vita
Cry.

Sen. de Ira
l. 2. c. 9.

of their bodies, like *Achilles*, of whom *Maximus Tirrhus* saith, Not onely to bee extold for her golden looks, but because he was adorned with all vertuous qualities. The cord of society (as *Chrysippus* nominates it) or pulchritude, is described to bee a proportionable commixtion of the foure elements in mans body, & where no one element doth predominate in the body, there no one passion doth captivate the soule: for, *Cuius in villo elementi portio praeualebit, inde moris erunt*, the minde deriues his passions from the preuailing element in the body: where *Frigidity* doth predominate, their timorousnes; where *Calidity*, there choler: wherfore *Plato* would haue children prohibited, and yong men in the hot Meridean of their age, to abstaine from Wine, bcause by califying the body, it inflameth also the minde.

And

And whereas we see many with *Lepidas*, to haue fairer bodies then minds, leaden Rapiers, in golden Sheathes, like *Diogenes* young man, a *Momus* wit in an *Apello's* body, like *Nereus* Beard in a painted Box, it is not by the instinct of nature, but by the corruption of it: and on the contrary, when wee see many golden qualities placed, as *Aesops* Iewell, in the dunghill, in Leaden bodies, as in *Galba*, of whome *Cicero* said, his wit had an ill lodging; nature doth not imbue them with them, but industry obtaines them, as *Socrates* and our last Cardinall confessed of themselves, The temperature of the body doth but beginne and inchoate our affections, custome and vse are of most validity, wherefore generally wee may iudge, as an Epigrammatist doth of a slow paced Lordane:

Tar-

An Apologie for Women:

*Tardus es ingenio,
ut pedibus, natura etenim dat
Exterius specimen,
quod latet interius.*

*Thy leaden heeles
no golden wit doe shew:
For in-bred gifts
by outward limbs we know.*

Of their comfort to man.

THere is nothing more oppug-
nant to mans nature, then soli-
tude: and therefore he is described
to be *animal sociale*, a sociable crea-
ture: it is one of the two by which he
hath his prerogative of beasts, *Societas illi dominum animalium dedit*:
Company hinders from many of-
fences, when *Omnia nobis mala solitudo persuadit*, Solitarinesse per-
swades to all euill. *Crates* seeing a
young man spaciating by himselfe,
demanded what he did there alone?

Me-

Mecum (saith he) *loquor*, I talke with my selfe. Take heed then, replied *Crates*, lest *cum homine malo loqueris*, thou conferrest with an euil one. It is better for a man to be with any one, then with himselfe. Art thou with *Metellus* in prosperity, and doth Fortune, with a prosperous gale of winde, blow the Ship of thy life towards the Port of riches? thou canst neuer by thy selfe, without the cords of friends, cast Anker in the Hauen of contentednes: for *Nullius boni sine societate incunda possessio est*: There is no pleasing possession of any thing without a companion. Again, art thou with *Rutilus* in aduersity: & doth the blustering Boreas of mis-fortune, cast thee on the rock of pouerty? yet *solamen miseris*, the comfort of friends is comfort: it is a sweete thing in aduersity to haue, who laments with vs our miseries; *ut serenitas gratior in tempestate ad-* Lip. epis. 62.
ue-

uenit, sic lugenti amico amicus, as serenity to Mariners after tempests; so the Sunne-shine of a friends presence, is most gratefull to his correlative, in the tempest of his aduersity: *Lacrimis lacrimis miscere innat.* Helena could tell Hecuba, that her sorrow was light in respect of hers, because she had coopartners in it: for *magis exurunt, quos secreta lacerant cura.* Care doth most scorch, when we pen it within the narrow compasse of our owne hearts. Well then, there is no true ioy, without a friend, and no friend, in respect of a wife, a woman to a man, who, if thou beest iocund, ads pleasure to thy mirth, and makes the cup of thy heart ouerflow with the nectar of delight. Art thou sad, and doth care gnaw thy perplexed minde? why, *Est aliquod fatale malū per uerba leuari,* by words thou must ease it: and who so conuenient as a wife
to

*Quidus de
Trist.*

or, Womens Defence.

45

to vnclapſe the boſome of thy
thoughts vnto? who either bedew-
ing her cheeks with teares for the,
beares halfe thy burthen, or elſe ab-
ſterging or wiping with her ſoft
hand teares from thy eyes, as ſor-
row from thy ſoule, as *Iocaſta* did to
Oedipus with a conſolatory, *Quid iu-*
uat, coniux, mala grauare quaſtu?

What helps it, Sweet,

to aggrauate

By ſorrow thy

diſaſtrous fate?

What a Patheticall Oration
makes *Maeſſalinus* for women, to
aſſociate their husbands in the wars
in forraine regions? *Quod honeſtius,*
quam leuamentum vxorū reuertē-
tibus poſt laborem, &c? what more
conuenient, then to haue, when wee
returne from our labours, then the
comfort of our wiues, as that one
eye of *Minerua* teſtifieth of them?

Sen. Tra.

Oedi.

Tacitus An-
nal. 3.

& Valeri.

pro ijs, Livi.

Deca.

S^r Philip
Sidney.

And

And thou shalt finde
 in women vertues lie:
 Sweete supple minds,
 which soone to vertue bow,
 wherethey, by wisedomes rule
 directed are,
 And are not forst
 fond thraldome to allow.
 As we to get are fram'd,
 so they to spare:
 we made for paine,
 they made, our paines to cherish,
 we care abroad,
 and they at home haue care.

Euri. Trag.

Pet. de re-
 emr. fortu.

I may say of them, as *Euripides*
 saith of the iust man, They seeme
non sibi, sed alijs nata, not to be borne
 to themselues, but to others. *Dulces*
parentes, dulces filij, dulces fratres,
dulces amici, sed dulcissima vxores. It
 is a sweet thing to haue parents,
 children, brothers and friends, but it
 is most amœne, it is most sweete, to
 haue the comfort of a louing wo-
 man;

man, when parents proue vnnatural, children rebellious, brothers unkind, friends vnconstant, wiues are onely like the *Gemelli of Hypocrates*, inseparable; the sweete that must relish all those sowre potions: a wife is as a good conscience to a man, wherefoeuer she is, there is true peace and ioy: a man is neuer perfect, vntill he be married, till then he is defectiue, he wants a Ribbe, not *uxor fulgit* (as the Ciuilian saith) *radijs mariti, sed maritus radijs uxoris*: She is as the Sunne, and hee the Moone, the beames of her presence is the cause of his shining. It may be an Axiome as well as an Adage, *Verberat uxorem qui non habet*: vnmarried men only beat their wiues, who discommend them out of ignorance for wee cannot iudge of sweet, vntill we taste them: but most maligne them, as *Appians* did *Virginia*, because they cannot obtaine them:

Tull. orat.

them: and married men dislaude them, because they haue them: for *Quicquid domi est, vile est*: we alwaies esteeme the worst of that wee inioy: *presentium tedio futuri desiderio laboramus*, wee are sick alwayes of the present, and for future things: *tardius bona quam mala sensimus*, wee are more sensible of ill then good, as *Cicero* saith of his *Terentia*, that till he was exilde from her company, hee neuer knew what content it brought vnto him; wee neuer know what pleasures are, till we bee bereaued of them: widdowers can onely iudge of the comfort of a wife.

*That Children are most obliged to
their mothers.*

EDucing, education, and affection, are the threefold cords that should tye each childe to the loue of its mother: first, by educing or inducing

cing to this world; wherein euery mother is as a good Land-Lord to her childe, giuing it both house-roome and nutriment, when it, like an vn-ruly Tenant, doth grieue and vex her, and, which is against the Lease of equity, many times cuts and crops the flourishing trees of their beauty, and growne too great for their places, as many mens minds are for their estates, they seeke for a more ample habitation, neither can they haue the Lawyers *bene decessit*, for many times (*Proh dolor*) they rui-nate in their departure, their conti-nents, and yet women shew them-selues the truest louers, they loue them that hurt them; & that it is bet-ter not to beginne a good action at all, then to desist; hauing begunne, they perseuere in their benefits, gi-uing them that *altera natura*, that o-ther nature, education, nourishing our bodies as the Pellicane, though

E

not

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not with the bloud, yet with the substance of their breasts, and when they are able instruments to exercise the faculties of the soule, they (and *id maximum beneficium, quod animum reddit meliorem*; that is the greatest benefit which perfects the soule) suckle our mindes with the milke of good manners, training vs vp, as *Tanaquill* did her sonne, in religion and learning. The two *Gracchi* reaped all the flowers of their Oratory, from the Garden of their mothers vertues. *Cesar* obtained his eloquence by conuersing with his mother. And *Socrates*, that Athenian Eagle, exhausted all his wisdom from the well-spring of *Diogenes*'s instructions. Lastly, by their affection. *Rutillia* followed her sonne *Cotta* in his exile; and yet when death bereaued her of him, her eyes neuer shewed, her heart loved him, in *expulso virtutem ostendit*,

Lini.

Sueto.

Sen. ad Hel.

in

in amisso, prudentiam: in his exile she shewed her loue, in his death, her wisdom. Two Roman Matrons beholding their sons, whom they deemed to haue bin slaine in the great battel at *Thraceninus*, their soules as incapable of so unexpected ioy, took leaue of their bodies. But I need not induce Instances, since they are oftner with *Niobe* & *Satyrus* for ouerlouing, thē for not louing them, reprehended. Two reasons may be giuen, why they doe most affect their children. First, because they are certain they are theirs. VVherfore *Telemachus* being asked, if it were true that *Vlisses* was his father? answered, *Mater quidē ita hoc dicit*, My mother saith he was. Secondly, for that they haue most sorrow by them: for *omnis amat beneficia sua*, wee loue that most dearely, that costs vs dearest. There is one honour (saith *Aristotle*) due to the father, another to the

*P etivr.
de Mater.*

Mag. in A-
rist. 1.8.c.12

Sen. de Ben.

mother: we owe most honour to our father in a Geometricall proportion, in respect of dignitie, but most to our mother in an Arithmetically proportion, in respect of desert. For we haue of them principally, το ειναι, our essence: Secondly, το τροφω, our nourishment: thirdly, το παιδευ, our education: and *amor, amoris magnes est, & durus est, qui amorem non rependit*: Loue is the Loadstone of Loue, and hee is the most obdure, that doth not repay it. There is no ingratitude comparable to that which is committed against the mother. Euery man may say with *Seneca, Quicquid prestiti, infra estimationem materni muneris est*. When I haue performed all that I can, I can neuer recompence her, For hee is neuer conquered in benefits, whose benefit it is, that he is conquered. I will winde vp the clue of this Tract, with that pathetically

or, Womens Defence.

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call saying of Petrarch:

Cum nihil sit natis

materno magis amore:

Iam mater studijs

est veneranda pijs.

Since Mothers most

their childrens states doe tender:

By obsequious dutie,

we them thanks should render.

*Petrar. de
Mata.*

The Castrophe.

IT is no maruell if the *Catharri* Diod. l. Ant.
would rechange three or foure
men, for one woman captiuated or
taken prisoner: if the Egyptians,
& Lycians, would haue them rule
both in publike, and priuate: If the
Lacedemonians called their wiues
xueias, Ladies: If the Germans paid Tac. de Mor.
Ger.
so deare for their Spouses: If Plato
held a woman as necessary in a Fa-
mily, as a King in a Countrey; since
they doe excell in all the principall

E 3

passions

passions of the minde; hauing, as *Museus* saith of *Hero*, a hundred graces: In continencie, *Cato's*; in fortitude, *Scipio's*; in constancie, *Archates*; in pulchritude, as the Poet saith of *Amarintha*, all beauty; in wit, the Marmulade and sucket of *Muses*: Cordial *Nepenthes* of comfort to their husbands: True *Pellicans* to their children. If Nature, saith *Plutarch*, would see her selfe, woman must be her perspective, or Looking-glasse? Women? What are they? Natures pride, Vertues ornament, Angels on earth, Saints in Heauen; memorable to be registred, worthy to bee serued. In a word, if the world bee a Ring, woman is the Diamond set in this Ring.

And now my Pen will needs take his leaue of its faire Loue, the Paper, with blubbering, as you see these ruder teares of Inke. I may say,

as

or, Womens Defence.

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as *Festus* saith of himselfe, *Res gestas* *Festus hist. Rom. init.*
signavi, non scripsi, I haue touched,

not handled their vertues. VWhere-
in I haue obserued halfe of *Æsops* *Lubin in*
counsel to *Solon*, *ἤματα ἢ ἡμέρας* : that his *True*

speech should bee either short, or
sweet. VWhat I want in suauitie, I
haue endeououred to supply by bre-
uitie : of which, if any one accuse
me, let *Seneca* giue a pricke to their
Toade-swolne galls with his *Nun-*
quam parum est, quod satis est. I

know, that more may be said of
each qualitie ; but I desired
not to say all, but
enough.

FINIS.

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